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Mr Johnstone died in his house in Tavistock-street, Covent-garden, on the 26th December 1829, at the advanced age of seventy-eight years, and his remains were interred in a vault under the church of St Paul, Covent-garden, near the eastern angle of the church. His will was proved in Doctors'-Commons, and probate granted under £12,000 personal property. Rumour gave Johnstone the credit of being worth £40,000 or £50,000. He left a gold snuff-box and a ring to each of his executors, Mr George Robins and Mr O'Reilly: a ring to his friend Mr Jobling, of the Adelphi; and a ring to Mr Dunn, the treasurer of Drury-lane; and as the latter gentleman was a staunch disciple of Isaac Walton, Johnstone left him all his fishing-tackle. To a female servant who nursed him during the last eight or ten years of his life, he bequeathed an annuity of £50 a-year. The remainder, with the exception of a legacy of £500 to Mrs Vining, was left to the children of his daughter, Mrs Wallack.

#### AMUSEMENTS—MUSIC.

In every community there must be pleasures, relaxations, and means of agreeable excitement; and if innocent ones are not furnished, resort will be had to criminal. Man was made to enjoy as well as to labour; and the state of society should be adapted to this principle of human nature. France, especially before the revolution, has been represented as a singularly temperate country; a fact to be explained, at least in part, by the constitutional cheerfulness of that people, and by the prevalence of simple and innocent gratifications, especially among the peasantry. Men drink to excess very often to shake off depression, or to satisfy the restless thirst for agreeable excitement, and these motives are excluded in a cheerful community. A gloomy state of society, in which there are few innocent recreations, may be expected to abound in drunkenness, if opportunities are afforded. The savage drinks to excess because his hours of sobriety are dull and unvaried; because, in losing the consciousness of his condition and his existence, he loses little which he wishes to retain. The labouring classes are most exposed to intemperance, because they have at present few other pleasurable excitements. A man who, after toil, has resources of blameless recreation, is less tempted than other men to seek self-oblivion. He has too many of the pleasures of a man to take up with those of a brute. Thus the encouragement of simple, innocent enjoyments, is an important means of temperance.

These remarks show the importance of encouraging the efforts which have commenced among us, for spreading the accomplishment of music through our whole community. It is now proposed that this shall be made a regular branch in our schools; and every friend of the people must wish success to the experiment. I am not now called to speak of all the good influences of music, particularly of the strength which it may and ought to give to the religious sentiment, and to all pure and generous emotions. Regarded merely as a refined pleasure, it has a favourable bearing on public morals. Let taste and skill in this beautiful art be spread among us, and every family will have a new resource. Home will gain a new attraction. Social intercourse will be more cheerful, and an innocent public amusement will be furnished to the community. Public amusements, bringing multitudes together to kindle with one emotion, to share the same innocent joy, have a humanizing influence; and among these bonds of society perhaps no one produces so much unmixed good as music. What a fulness of enjoyment has our Creator placed within our reach, by surrounding us with an atmosphere which may be shaped into sweet sounds! And yet this goodness is almost lost upon us, through want of culture of the organ by which this provision is to be enjoyed.—*Dr Channing's Address on Temperance.*

**CHURCHYARDS.**—Formerly (says Captain Grose) few persons chose to be buried on the north side of a church; the original reason was this: in the times when the Roman Catholic religion prevailed, it was customary, on seeing the tombstone or grave of a friend or acquaintance, to put up a prayer for their soul, which was held to be very efficacious. As the common entrance into most churches was either at the west end or on the south side of the church, persons buried on the north side escaped the notice of their friends, and thereby lost the benefit of their prayers. This becoming a kind of refuse spot, only very poor, or persons guilty of some offence, were

buried there: persons who, actuated by lunacy, had destroyed themselves, were buried on this side, and sometimes out of the east and west directions of the other graves. This is said to be alluded to in Hamlet, where he bids the grave-digger cut Ophelia's grave straight. The same was observed with respect to persons who were executed. Observe the yew-tree; in many churchyards they are of a prodigious size. Some have supposed that yew-trees were planted in churchyards in order to supply the parish with bow staves, but more probably it was from the yew being an evergreen, and conveying an allusion to the immortality of the soul, and therefore considered as a funeral plant. This reason is likewise given for the use of rosemary and rue; but, probably, these were carried to prevent any infection from the open grave on a near approach to the coffin.

**ROMANTIC MARRIAGE.**—William, the second Viscount Ashbrook, when very young, and residing with his family in the county of Kilkenny, was captivated with the beauty of an Irish peasant girl, named Elizabeth Ridge, who was in the habit of punting a ferry-boat across a stream in the vicinity of Castle Durrow. The love-sick youth took every opportunity of enjoying the society of the fascinating water-nymph, but carefully concealed his passion from his parents. He held at that time an ensign's commission in a regiment which was quartered in the neighbourhood, but he was as yet too young to think of matrimony; nor was the object of his love either old enough, or sufficiently educated, to become his wife. She had been reared among the Irish peasants, had been unused to shoes or stockings, was scarcely acquainted with the English language, and was wholly uninformed in matters of the world; yet the young ensign fancied, that, notwithstanding these disadvantages, he could perceive in her an aptitude of mind, and soundness of intellect, united with great sweetness of temper, in addition to her personal attractions. Under these circumstances, he conceived the romantic idea of placing her under the superintendence of some respectable female, capable of rendering her, through the influence of education, a suitable associate. The lovely ferry-girl was accordingly removed to the house of a lady, where our hero, who had meantime been promoted to the rank of captain, occasionally visited her, and marked from time to time, with all the enthusiasm of a romantic lover, her rapid progress in various polite accomplishments. Elizabeth Ridge remained in this situation for three years, when the lapse of time, as well as some domestic occurrences, enabled Captain Flower, in 1766, to reap the reward of his constancy and honourable conduct. And thus the blushing daughter of the Emerald Isle became ultimately the Viscountess Ashbrook, and lady of that castle beneath whose walls her early charms had, like the rays of the rising sun, beamed for a time unnoticed, only to become more effulgent and more admired. By the Viscount she had several sons and daughters; among the former, the present Viscount; among the latter, the mother of the present Lady Wetherell.

The Irish in the reign of Queen Elizabeth are represented by many as quite ignorant and barbarous. Read the letters of their chiefs to the Spaniards in the *Pacata Hibernia*, and judge for yourself.—*Dr Browne, F.T.C.D.*

**IRISH VOLUBILITY.**—A conversation with a young Irishman, of good natural abilities (and among no race of men are those abilities more general), is like a forest walk; in which, while you are delighted with the healthy fresh air and the green unbroken turf, you must stop at every twentieth step to extricate yourself from a briar. You acknowledge that you have been amused, but that you rest willingly, and that you would rather not take the same walk on the morrow.—*Landor.*

No man is free from fear; he is not who says he never feels it; he fears to be thought a coward; and, whether we tremble before a sword or a supposition, it is alike fear!

The power of enjoying the harmless and reasonable pleasures of life is not only essential to a man's happiness, but an indication of several valuable qualities, both of the heart and the head, which can hardly exist without it.

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